

From the Author. 19.
A

S E R M O N

PREACHED BEFORE

THE ANTIENT AND HONORABLE SOCIETY OF
FREE AND ACCEPTED MASONS,

IN PROVINCIAL LODGE ASSEMBLED,
IN THE PARISH CHURCH OF S. JOHN, IN CHESTER:

JUNE 26. A. D. MDCCLXXXVI.

BY

THOMAS CRANE,

MINISTER OF THE PARISH CHURCH OF S. OLAVE IN CHESTER,
AND CHAPLAIN TO THE RIGHT HONORABLE EARL VERNEY:
PAST PROVINCIAL GRAND CHAPLAIN, PAST MASTER, AND NOW PROVINCIAL
GRAND ORATOR.

VIDE, AUDI, TACE.

C H E S T E R,

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T O

Sir ROBERT SALUSBURY COTTON of *Combermere Abbey* in the County of *Chester*
Baronet, one of the Representatives in Parliament for the same County,
GRAND MASTER FOR CHESHIRE :

Pattison Ellames *Esquire*, *Deputy Grand Master* :

James Folliott *Esquire*, }
John Ready *Esquire*, } *Grand Wardens* :

T O

George Johnson *Esquire*, *Master* of the Provincial Lodge:

Mr. George Adams,

Mr. William Bailey,

Mr. John Baptift,

Captain Arthur Barber,

Roger Barnston *Esquire*,

Mr. William Beck,

John Bennett *Esquire* (*Mayor*),

Mr. Robert Bowers,

Mr. John Bramwell,

Mr. Benjamin Brasley,

Mr. Joseph Burges,

Charles Caldwell *Esquire*,

Thomas Cawley M. D.

Mr. Thomas Cotgrave,

William Fallows *Esquire*,

Joseph Fluitt *Esquire*,

Mr. John Fluitt,

Captain William Griffith,

Captain Love Parry Jones,

Samuel Langford *Esquire*,

Mr. John Larden (*Sheriff*),

John Legh *Esquire*,

John Griffith Lewis *Esquire*,

James Lowe *Esquire*,

Mr. Robert Oldfield,

Mr. Thomas Parry,

Mr. Griffith Rowlands,

Alderman William Seller,

Mr. Owen Thompson,

Mr. William Wilson,

Brethren in Lodge assembled:

T O

The Masters, Wardens, and Brethren, of all the other Cheshire Lodges:
this discourse is inscribed

by their affectionate Brother,

THE AUTHOR.

When Sir Robert Cotton was installed Grand Master, Dec. 27. 1785. in the place of our late worthy Grand Master the Honorable John Smith Barry of Belmont deceased, the Brethren who were present at the Installation voted unanimously that there be a procession at Midsummer following. Accordingly Summonses were issued in due time for convening the Brethren on the 26th day of June, 1786: on which day a Lodge was opened in the Exchange Assembly Room in *ample* form. After the most worshipful Grand Master had closed his Lodge, the procession began in the following order.

Band of Music, eight performers.

Tiler.

Stewards.

Holy Bible borne on a purple Cushion.

Constitutions on a purple Cushion.

Secretary.

Treasurer.

Grand Master.

Deputy Grand Master, and Chaplain.

Grand Wardens.

Master of the Provincial Lodge, and the Mayor of Chester.

Wardens.

Brethren.

Master, Wardens, and Brethren of the other Lodges,
according to seniority of Constitution.

Three Anthems, in the Course of divine Service, were performed in a masterly manner, by the Organist of the Cathedral, and by select Voices from the Choir. The procession returned in the same order, and the Brethren heard a CHARGE in the Lodge. The Brethren, who were very numerous, made a splendid and pleasing appearance.

G E N. IV. 17.

— AND HE BUILDED A CITY.

WHEN GOD ALMIGHTY had expelled our first parents from paradise, and guarded the way of the tree of life at the east of Eden by cherubim and a flaming sword; Man liable to death, and doomed to labour and sorrow, had many wants and many infirmities. His God, whose tender mercies never fail, *cheered* his wounded *soul* with the promise of a REDEEMER, and † *clothed* his feeble *body* to preserve him from the inclemency of the atmosphere. God was no less merciful to the murderer Cain, by inflicting a less punishment than his sin deserved: this miserable Son of Adam went out a fugitive and wanderer from the presence of the LORD, and lived for some time in an unsettled state: but as soon as this way of life had corrected his morals; God seems to have received him into *favour*, by permitting him to *build* the *first city* recorded in history, that he might no longer be denied a * *settled* place of residence. It is probable that the *antediluvians* were not ignorant of any useful *art* or *science*. JABAL is celebrated as the first *shepherd* and *herdsman*, JUBAL as the *inventor* of the *harp* and *organ*, TUBAL CAIN

† It is very doubtful whether God clothed Adam with *skins*; the *hebrew* word Gen. 3. 21. means *skins* sometimes, but it means also the *surface* of an animal: the coat of Adam might therefor be *woven* of hair or wool. See Fagius.

* The Hebrew Language is in some instances so concise, that it leaves much of the sentence to be supplied by the intelligent reader. The curse of *Cain* was, that

as the *instructor* of every artificer in *brass* and *iron*. How cou'd the world be in a *rude* state, when such *arts* as these existed !

Happy wou'd the antediluvians have been, had they conformed to the will of God : but *sin* called down the *wrath* of heaven, and the general *flood* swept away their *arts*, their *sciences*, and every *living creature*, except the selected *few* that were saved with *Noah*.

Of all those *ARTS*, which are invented for the good of Mankind, *MASONRY* may well clame the precedence.

GENUINE *MASONRY*, whether applied to *Ship-building*, or to *land Structures*, had it's *Origin* from *divine revelation* and *inspiration*.

he be a *fugitive* and *wanderer*. He did *wander* sometime in the land of *Nod*, so called in hebrew from his *unsettled* way of life. The Scripture does not positively say that God *forgave* Cain : but the Scripture tells us *expresly* that Cain was *building* a City, when his wife bare *Enoch* ; which city he called after the name of his Son : from all which circumstances it seems probable that God did *forgive* Cain, or he wou'd never have suffered him to have a place of constant *residence*. The Story of *Cain* puts me in mind of that passage v. 23, where *Lamech* speaks of *Cain*, which has puzzled the Commentators, because it is in our version perverted from the *original* meaning ; and *Lamech* has been thought a *Murderer*, without warrant from the text. In the beginning God created Man and Woman, and ordained marriage. *Lamech* thought he shou'd be happier with *two* wives than with *one*, and in violation of the law of marriage he had *two* wives at *one* time : but *Lamech* with his two wives was miserable. "And *Lamech* said unto his wives *Adah* and *Zillah*, hear ye my voice, ye wives of *Lamech*, be *obedient* to my speech : have I indeed ~~for thus it ought to be translated~~ killed a man to my wounding and a young man to my hurt ? If Cain be avenged seven fold : then *Lamech* seventy and seven." *Lamech's* two wives plagued him so completely by disobedience, that in the anguish of his soul he appeals to God as an avenger of his wrongs. Hear this, ye fornicators and adulterers ! A man, if he wou'd be happy, ought either to live *chaste* in celibacy, or marry *one* woman, and lead an *unpolluted* life : this duty is enforced by the holy *Jesus*, Matt. 19.

There is not the least reason to doubt that *Ship-building* took it's *rise* from the *Ark of Noab*, which was admirably contrived to *float* on a heap of waters.

As *Ship-building*, the parent of commerce, and the connecter of distant lands, came from God; so those more permanent structures, which adorn different countries, were at first derived from divine inspiration.

To make *Masonry* not only *useful*, but *pleasing*; certain *proportions* are so necessary to be at all times observed, that a deviation from these in any degree produces a disagreeable effect. To add therefor to the *beauty* of *Masonry*, certain *ORDERS* of *ARCHITECTURE* have been invented.

The *ANTIEN*T *ORDERS* of *ARCHITECTURE* are usually divided into the *Tuscan*, *Doric*, *Ionic*, *Corinthian*, and *Composite*. Of these the first and last scarcely deserve the name of separate orders. The *TUSCAN* took it's name from *Tuscany* in Italy, and has less of beauty or grandeur than any other order. The *COMPOSITE* is so called, because it is *composed* out of other orders. As whatever merit or beauty the *Composite* Order may have, are *borrowed*; it does by no means deserve particular notice. These two are properly enough called *Latin* or *Italian Orders*. The others are called *Grecian Orders* with very great *impropriety*.

We *MASONS* acknowlege no more than *THREE* perfect and distinct *ANTIEN*T *ORDERS*: the *Doric*, *Ionic*, and *Corinthian*. To give a proper notion of these Orders, Architects have compared them to the * *appearance* of the *human* body.

Observe a *MAN* in his lustre, formed by *PROVIDENCE* to be Lord over the inferior creation: in such a figure you will find no

* See *Wood* on the Orders, p. 23.

very striking *beauty*, but much *symmetry*, much *strength* and *majesty*. Akin to this idea is the DORIC Column: not the most beautiful indeed; but *neat*, and of *masculin proportion*.

Attend to the appearance of a careful MATRON, without brilliant ornaments, and yet not absolutely unadorned. Such is the IONIC Column, *handsome* and yet *grave*.

Fancy to yourself a blooming MAID, on whom Art and Nature have combined to lavish every excellent enrichment of dress and beauty. This will give an idea of the CORINTHIAN COLUMN, more slender than the Ionic, and abundantly more *splendid*——the most *perfect* of the Columns.

To *operative* Masons we shall leave a minute consideration of the *Pedestal*, *Capital*, and *Entablature* of the Orders, with their component parts.

These Orders, tho' at present they take their names from the *Dorians*, *Ionians*, and *Corinthians*, three States in antient Greece, existed among the *Israelites* before these States received them: these Orders came *originally*, as every excellent gift cometh, from GOD; and are *coeval* with SOLOMON'S TEMPLE, which was built to the NAME of JEHOVAH, a name adored by all true Masons.

In complete building we must attend to somewhat more than the three Columns.

Wou'd you wish to avoid a weak spot of ground, or a subterraneous spring of water; to form a vaulted roof; to make a beautiful

arcade; to connect mountain with mountain without filling up the intermediate valley; to unite precipice to precipice by a level path; to pass over the rapid stream and the dashing waves on dry ground; DIVINE MASONRY shall perform all these wonders by means of the ROYAL ARCH; which hangs connected, till the whole is firmly bound by the *key stone*: the Arch—so useful in great works, that without the Arch the three Orders wou'd languish and decay. The Arch, as well as the Orders, was invented in the land of Israel, and perfected by divine revelation.

As the Doric Column is formed in the proportion of a man in his lustre, the Ionic Column of a woman in middle age, and the Corinthian Column of a blooming virgin; so the ARCH is borrowed from the *appearance* of the sky: for wherever you look up towards heaven, whether by sea or by land, whether on the plain, the hill, or the dale, you behold the appearance of a *vaulted* canopy above. Therefor in *perfect building* whether of *pillars* or *arches*, the *art* of man is only employed in copying the *works* of GOD.

BLESSED be the NAME OF THE MOST HIGH, who in compassion to our infirmities was graciously pleased to teach us not only to preserve our bodies from the inclemency of the atmosphere, but to make our structures convenient and delightful. By Masonry we learn not to stop at the confined notion of private *habitations*, but to pursue the glorious design of forming the gorgeous *palace*, and of raising—weak presumption, had not mortal man been by divine command warranted to raise—the solemn *temple*, in honour of that transcendent Being, and to the glory of his name, who § “ dwelleth not in tem-

"ples made with hands," neither needeth our worship, being all perfect and all happy in himself: but only encourageth us to worship him and to build temples to his name, that the solemnity of such a work may fill our souls with holy thoughts, and make us good and wise here, and happy for ever.

Since the invention of perfect Architecture, Masons from age to age have formed *Chapters* and *Lodges* for the promotion of the building art: and have initiated into their Society, with certain ceremonies peculiar to themselves, not only those who exercise the building art, but persons of other professions: and sometimes the learned and wise, the rich and powerful, noblemen and kings, have chosen to go thro' these ceremonies, that they might place themselves on a level with a free and an accepted Mason. Masonry, as it is carried on in the LODGE, is so closely connected with religion, that notwithstanding our assemblies are generally held in Inns for convenience, every lodge opened is an act of religious worship.

In *antient times*, when Masons travelled into distant countries, it was solemnly given them in CHARGE to worship GOD after the custom of the country where they happened to reside. This was intended to prove that they were peaceable men, no illwishers to the religious establishment, whatever it was; but content to agree with mankind in their various methods of adoration, provided the true God, and none else, were the object of their worship. Antient Masons were also charged not to plot against the state where they happened to sojourn, nor to interfere in intestine divisions: as all national commotions are unfriendly to the royal art, which flourishes most abundantly where peace reigns secure.

In the *present age*, a Mason is not accountable by the laws of our Fraternity for his private opinions. It is sufficient if he worship the one God, and behave to his fellow mortals, as becometh a worthy member of society. Hence it is, that Masonry receives not only every denomination of *Christians*, but *Jews* and *Mahometans*, even all who acknowledge the *old Testament* to be the word of God: but Masonry cannot, or at least ought not to receive men, who are *deformed* in body, or *depraved* in mind; for such never can be true and perfect masons. And that no plots may originate in an assembly of modern Masons, politics are by our present laws for ever banished from the Lodge—that social Lodge, where love and harmony must have their perpetual residence.

As those who profess any other Religion but Christianity, cannot become Masons till they pay solemn adoration to the ONE GOD: so Christians must express their belief that the HOLY JESUS is the promised MESSIAH proclaimed by *Saint John the Baptist*.

That Masonry is not *displeasing* in the sight of God, will appear from the history of the *Rechabites*, who observed certain precepts which were *indifferent* in themselves, and only *enforced* by parental authority. Their *obedience* to these precepts was so far pleasing to GOD, that when the prophet denounced woes against the body of the Jews for their sinful conduct, he was commissioned to declare the *divine approbation* to the † *Rechabites*. Now Masons are bound to perform precepts, which are so far from being *indifferent* in themselves, that they tend to *humanize* mankind, and to *endear* man to man: how much more then will God approve a society formed on principles like these!

† Jer. 35.

But what if the spirit of Masonry, as carried on in the earthly Lodge, will certainly be *introduced* into a *better state* of existence! Saint *John*, in the Book of Revelation, speaking of those events which are to take place at the end of the world, saith "the temple of GOD was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake and great hail." Those who have attended the lodge in the higher degrees of Masonry will easily know the affinity between the earthly lodge and this text: and a complete Mason will trace Masonry thro' almost every book of holy scripture, but especially the book of Revelation, in which *Saint John the Evangelist*, by the spirit of prophecy, has disclosed such scenes in heaven, as must astonish and delight every one who is well skilled in the higher degrees of Masonry.

Upon the whole.

Since MASONRY was given by *divine inspiration*, to add not only to the *comforts*, but *elegancies* of human life; and since the LODGE is entirely agreeable to *morality* and true *Religion*: let us, who have had the honour to be *admitted* into this society, show our selves complete Masons by *purity* of heart and *holiness* of life. Then shall we be admitted to the HEAVENLY LODGE; and possess *peace*, *happiness*, and *glory*, for ever, thro' JESUS CHRIST our LORD.

GLORIA IN EXCELSIS DEO.

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